

Shan e Nuzul: Circumstances of the Revelation of The Holy Quran

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He brought those of the People of the Book who backed them down from their strongholds and cast terror into their hearts. Some you slew and some you took captive.

He made you inherit their land and their houses and their possessions and a land on which you had never set foot. Allah has power over all that He wills.¹

These verses mention the attacking infidels and the Jews who broke their promise as a result of which those who had terrorised the Muslims were driven from the place and those who broke their promise themselves became the cause thereof. Allah the Almighty has Himself mentioned the Occasion of the Revelation and many Jews have admitted that they deserved to have been banished from that place. Now any *Hadith* pertaining to the Occasion of the Revelation about this incident should remain within this Framework. The staunchest of opponents of *The Holy Quran* are left no choice but to conclude that when *The Holy Quran* was revealed it is always correct and true in the history that it records. This is the final analysis of the Orientalists. They heap allegations upon the Holy Prophet ﷺ that he would concoct stories from himself. But had the faithful not seen these incidents with their own eyes they would have deserted and nobody would have continued believing in him. So in the light of these verses it is evident that the incidents occurred exactly as they are mentioned.

The purpose of the enemy having attacked from all sides during the Battle of the Trench was so that the Muslims should be left with no stronghold. So that they be deprived of their wealth and dominions. But the result was the exact opposite. Allah the Almighty favoured the Muslims by making the enemy turn back on their promise and saved them from their daily troubles. Moreover all the needs of the poor that had increased before the Battle of the Ditch were alleviated through the Battle of the Ditch alone. If any Traditions about Occasions of the Revelation are found within the sanctuary of the incidents mentioned here then they are most welcome otherwise the verses themselves are enough.

The Holy Quran states:

Surely Allah was well pleased with the believers when they were swearing fealty to thee under the Tree and He knew what was in their hearts so He sent down the Shekinah on them and He rewarded them with a victory near at hand.

Many a great spoil shall they gather besides. For Allah is Mighty Wise.²

¹ *The Holy Quran*. Al Ahzab [The Confederates]: 27, 28.

² Al Fat'ha [The Triumph]: 19, 20.

Two things should be considered here. Firstly that Allah is well pleased with those who offered allegiance under the Tree. But our Shi'ite brothers became well offended by them. These were the Companions who were protected by Almighty God and no type of narration regarding the Occasions of the Revelation will be acceptable against them. This verse does not just allude to a temporary pleasure but offers the tiding of a promise of [God's] eternal pleasure. The Conquest of Mecca resolved all Shi'ite problems. There is wisdom and many reasons behind these points regarding the Occasions of the Revelation which I am mentioning. There were a lot of treasures that were won as a result of this battle and then it was alleged that the shares of Ali and Fatima had not been seen to and had instead been given to the other Companions. This verse states that those rights were granted by Allah and that they were distributed in accord with His command.

Surah al-Mumtahinna [The Lady Examined] verse 13 mentions the wording of the Oath of Initiation from women and even here there is no need for any Circumstances of the Revelation:

O Prophet! When believing women come to thee to take the oath of allegiance that they shall not ascribe any partner to Allah and they shall not steal and shall not commit adultery nor kill their children nor bring forth a scandalous charge about their parentage which they themselves have deliberately forged nor disobey thee in everything good and just then accept their allegiance and ask Allah to forgive them. Allah is indeed the Most Forgiving the Merciful.

The teaching of *The Holy Quran* is open and clear. It is evident that *The Holy Quran* having taken into consideration the nature of women has covered up some of their faults in the words of the Oath. At that time there were some faults that were common. This verse itself reveals the habits of the women that were around at the time and the state of affairs in Arab society when it says that when believing women come to you it is referring to the mental state of believing women before the offering of the Oath that they shall never in any case associate anything with Allah. Nor steal, nor commit adultery nor kill their children. The killing of a child can be attributed to both the mother and father but this can also be a secretive murder meaning the Abortion of the foetus without the husband's permission. Such cases are often found in society today. Secondly they shall not destroy their offspring through excessive indulgence. Whenever women quarrel they invent lies [and jump to conclusions] within Minutes. Upon prodding it becomes clear that they are angry about something else and rekindling old allegations. At such times they also admit later that yes we had exaggerated and taken things out of proportion. So such incidents and trends are found even today. When they get angry they invent lies and allegations out of the blue and they far excel the men in this regard. Then it states that **'We shall not disobey you in everything good'**. The word *Marūf* [**'everything good and just'**] is [often] criticised which is also included in the words of the [Ahmadiyya] 'Conditions of Initiation'. What it means is that one is commanded obedience in these even more than in the commandments of the Shariah, and this is common to both the ladies and the men. The Imam should be obeyed in good things. If he is saying something thinking it to be good then it should be accepted. He will never command you to do anything against the Shariah. The words of penance **'and ask Allah to forgive them'** reveal that it is not enough just to offer the Oath of Fealty until the Holy Prophet ﷺ offers penance in order to strengthen it. His penance is essential and his penance continues till doomsday. It is still doing its work today. These are the psychological demands of women and [the wording of the verse] covers up the faults of the women.

The early verses of Sura al-Fat'h [The Triumph] say that We have granted you a manifestly clear triumph and Allah will hide even those sins which have not yet been committed but of which there is a chance of their being committed in future and He will complete his favour upon you, show you the Straight Path and grant you His manifest Grace. Whereas all one's sins are forgiven upon completion of the Hajj [Pilgrimage to Mecca] but at this time the Holy Prophet ﷺ had been stopped from performing the Hajj so this verse is saying that Allah the Almighty accepted this unperformed Hajj so magnificently as no Hajj had ever been and the whole life past and present came under His shelter. *The Holy Quran* makes such a glorious point which requires no mention of the Circumstances of the Revelation. The word *Junūd* ['hosts'] ought to be remembered in the context of the unseen forces which came to aid those who had offered the Oath of Rizwan:

It is He who made His tranquillity descend into the hearts of the believers to add faith to their faith – and to Allah belong the hosts of the heavens and the Earth, and Allah is the All-Knowing the Wise.³

Almighty God has appointed such a Police Force in order to run the established laws of the universe that always carries out their application. They have been promised the help of such *Junūd* until they enter Paradise. These verses of Sura al-Fat'h discard all the Shi'ite allegations. Almighty God has said that it is His duty to enter all those Companions who were present at the Oath of Rizwan into Paradise and to embellish their good acts and removed any remaining fault if there was any. So always remember these verses because they eradicate the Shi'ite beliefs. All criticisms these people level against such Companions as Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman will backfire onto themselves and those for whom Almighty God has promised Paradise are certainly the truthful.

The Holy Quran pictures the Hypocrites in one place when it mentions those Arabs who made various excuses not to join the Battle of Tabūk such as that they had to care for their families so asked [the Prophet] to offer expiatory prayers on their behalf:

The desert Arabs who lagged behind will say to thee 'Our flocks and herds and our families kept us busy so ask forgiveness for us.' Their tongues utter what is not in their hearts. Say 'Who can avail you aught against Allah, if He intends you some harm or if He intends you some benefit? Nay, Allah is Fully-Aware of whatever it is you do.'⁴

They say with their tongues what is not in their hearts and these excuses were merely to receive a share of the treasures. Similar excuses for penitent prayers offered on behalf of a person continue to this day. Those hypocrites who trick the Community and conjure up false excuses to save their wealth place their entire burden upon me saying that we are fine but now all that is needed are your prayers of penitence offered on our behalf. Allah the Almighty has granted me as much foresight not to care a whit for such people. But I have also to offer penitent prayers on their behalf. I cannot know of someone's inner state. So I also offer penance in the light of these verses but there remains a kind of void and fear in the heart that this penance will not be accepted. But sometimes such people are also found to have been completely transformed.

Aside of this hypocrisy *The Holy Quran* discards the ill intentions of such people. The hypocrites would take into consideration the difficulties and troubles in undertaking the

³ Al Fat'h [The Triumph]: 5.

⁴ Ibid, 12.

journey to Tabūk and imagined that the Holy Prophet ﷺ would God Forbid never return to his people. This verse opens up the state of the hearts of these Arabs with certitude. They attributed this false suspicion to God and to the people and to the Holy Prophet ﷺ and were a cause of their own destruction.

This is also observed today. There is a Jihad of proselytising being carried out across the whole world and those who are themselves deprived of it and hold false suspicions can be recognised when they discover from somewhere the weaknesses of newcomers at which the believers are grieved. They became extremely distressed when news came that 40000 people had offered their allegiance in Mali and now by the Grace of God it has reached 4000000 and when they found out about even more afterwards they revolted silently and I am often informed about such people. If they desire to live with this tendency they may do so it is up to them but this tendency is false and it is rejected before Allah. No true believer would rejoice at what they say. One should repent on behalf of such people and praise and glorify God and see that they come to no harm in any way. They have no idea of how carefully the Community welcomes its new converts and tries to train them spiritually by coaxing them into sacrificing their wealth. Since the very beginning of Ahmadiyya never before has it been so thoroughly arranged for every new convert to be visited and started off on offering financial sacrifice. Those that allege certain things are ungrateful. They are wasting what little of faith they possess. The missionaries are striving all over the world after experiencing extreme challenges and the Grace of God which is bearing fruit is enough to prove these people false who make these allegations. So this era is the era of Allah's special bounties. It is an age of making efforts to reform the increasing number of new converts. So these people should repent and we should pray for those who are working hard in this field.

Verse number 25 of Surah al-Tawba [The Repentance] is about the Battle of Hunayn:

Allah helped you on many a battlefield, even on the day of Hunayn, when your great numbers elated you but they availed you not and the Earth with its vastness seemed to close in on you and you turned your backs retreating.

There is not a single incident where the Muslims were victorious without special help from God. Some newcomers who joined in the Battle of Hunayn began entertaining the thought that we used to be few in numbers but now that we have come in much larger numbers now we shall see to them. This verse was revealed to reject that notion of theirs and this is the Circumstance of the Revelation of this verse. It should never be forgotten that the minority was victorious in the past because Allah had helped them. Allah the Almighty temporarily took away His helping hand to tell them that it was the help of Allah which did the work. Almighty God reminded them of this incident with the words **'when your great numbers elated you but they availed you not and the Earth with its vastness seemed to close in on you'** so that the Earth seemed to close in on you even though you were greater in number. Your majority snatched from you the land of victory and the minority who always used to be victorious are still the ones doing the job. As a result the promises of diverse treasures were fulfilled and there was no dearth in this regard.